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The Upper World

Heaven, the upper world (na:'nã), is not the abode of the sun, the moon, or the stars, which are still far beyond it. It is divided into two or perhaps three sections. One is inhabited by men more or less like us, even though the conditions of life there are somewhat different from those on earth. The second is the dwelling-place of ta-ə̃' and the souls of the dead (naa'ã), with certain exceptions. The third may be the habitation of the king vultures, urubú rei (*Vultur papa*), if these are not perchance merely inhabitants of the first section who are able to transform themselves into birds. Like the souls of the dead, they never return to earth to tell the living about conditions above. It is manifestly impossible for a living person to enter heaven; not even a shaman can do so while dreaming. Hence, knowledge of things there is confined to the experiences of the few human beings who, carried up by celestial girls wishing to marry them, later returned. There is also the story of a sorrowing widower who was borne thither by his wife's soul but who never returned to earth.

Legends of the upper world.—The following legends of the upper world were collected.

The Widower

The wife of an Indian had died. He wept bitterly and could not forget her. Once when he went alone into the jungle to procure his sustenance, he got tired and sat down to rest, remembering how she used to accompany him on the hunt and carry home the monkeys he killed. Then he said, weeping: "A woman like that one I shall never find again!" Thus he was once walking with bowed head, thinking of her. When he raised his eyes, he saw that she had come to meet him. She said she had come to fetch him since he wept so much for her. He was overjoyed to hear this. She bade him shut his eyes and, when she permitted him to open them again, they were already in heaven.

He espied from afar the house of ta-ə̃', which is all of glass. On the road leading to the house there sat a dove (auyakva') which, upon seeing a soul arrive, began to sing: "Tẽ ahã yaãu'ũ!" ["Whose son is this who comes this way?"] Then ta-ə̃' ordered all the souls to congregate so that relatives might recognize the newcomer. Everyone wept, and they carried him off with them.

Before one arrives at the point where the dove waits for souls there is a kind of gate (ta/ri'ta) formed of two horizontal poles, thick as a pestle, which move constantly one past the other in opposite directions, one to the left, the other to the right. The arriving soul addresses the ta/ri'ta: "ɔta' ãei ɛ̃ɔ!" ["Grandfather, open your mouth!"] If the soul has many sins, the gate vibrates with such speed that passage is impossible; otherwise it stops for an instant, thus permitting free entry. This gate is of *parapará* wood [*Cordia umbraculifera?*; ə̃'ni'], for which reason the Tukuna never use this wood for kindling.

As the man entered ta-ə̃'s house, he saw outside two animals, the ɛ̃ɔə̃'ruma, tethered in a corral. ta-ə̃' made one of them come and lick the man from his heels to the top of his head in order to purify him of his sins. These animals have the body of a tapir and the head of a dolphin. ta-ə̃' looses them to tear apart the soul of a sinner who manages to slip through the gate. As soon as they sight a soul they throw themselves into the waters of the Rio ɛ̃ɔvatí, which flows through the upper world, swim to the opposite bank, dive in again with a tremendous roar, and return. One hears this roaring on earth; if at the same time a strong thunderclap is heard, then the ɛ̃ɔə̃'ruma are tearing some soul to bits.

Now in the house of ta-ə̃' there is suspended a large hornets' nest, ma/ɛ̃i' [see p. 62], that was not formerly there. When the assembled souls weep upon receiving a recently arrived soul, ta-ə̃' shakes the nest so that the hornets within raise a buzzing which smothers the outcry, since if this were heard on earth it would cause sickness and wreak havoc there. These are the hornets that sting a person who, even involuntarily, glances at the private parts of a relative of the opposite sex.

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ɔ'rëtana

539 772 ɔ'rëtana dwelt in heaven in the company of her parents and siblings. She said to her sisters: "I know of a handsome youth on earth. Let us bring him up to heaven for us!" "Then he shall be mine!" immediately cried the youngest, but ɔ'rëtana replied: "We shall see which of us he will choose."

This youth was the only son of an old woman, and he was still very young (about eighteen years old). "Mother," he said to the old woman, "let us clean up our clearing!" "Yes," she replied, "let us do so!" While they were working in the clearing she asked: "What have we to eat?" The son, who heard the cries of pigeons in the distance, answered: "I'll go to kill those pigeons for us!"

He took his blowgun and quiver, following the direction of the cries, which suddenly stopped. Advancing cautiously and without a sound, for a few more paces, he saw ɔ'rëtana and her sisters seated on a long bench in a jungle clearing. They called him to join them and asked him what he was looking for. Full of shame, he answered that he had followed the cries of the pigeons in order *to shoot them for his mother. They played with him and painted him with urucú around the eyes* and on the legs like a pigeon. They laid his blowgun across two branches, and it immediately turned into a snake, while the quiver became a hornets' nest.

Then they asked him which of them he desired, and he chose ɔ'rëtana. She laid the lad's head in her lap, pressing her body against his so that he could no longer observe anything. Immediately the four seated persons rose to heaven, stopping in front of the house of the girls' father. ɔ'rëtana still held his eyes shut so that the great brightness would not frighten him, and thus led him inside. When finally they permitted him to look around, and he saw the inhabitants of heaven, he thought to himself: "These people from above are really very handsome!" But they immediately divined what he was thinking and answered: "Have we not the faces of grasshoppers?" ɔ'rëtana's father and siblings, however, were greatly pleased with the newcomer. On the following day ɔ'rëtana showed him the upper world, but at first would not permit him to glance about, making him walk with bowed head, and only little by little did she allow him to raise his eyes.

Then he saw the Rio čɔ'vatị, large but placid, which flows through the upper world, and, beyond, the great multitude of souls who dwell there, separated from the sky people and having no relations with them at all. On the other side was the house of ta-ü', with many flowers in front. Before the house lay the tethered čɔrë'ruma, domestic animals of ta-ü', about the size of a mosquito bar [about 5 × 1 m., or 5 × 1.5 m.], which resemble no animals on earth. When ta-ü' releases them for a swim, they plunge into the waters of the river, which spring apart only to rush together again with a thud. When earth men hear this noise, sometimes it is a sign that the end of the world is imminent; sometimes it is just a mistake.

ɔ'rëtana's father ordered his daughters to prepare manioc beer (caiçuma). In heaven, sweet manioc (macaxera) grows like fruit on the branches of bushes. The youth, seeing the girls gathering only two of these fruits about a palm in length, thought that this would not suffice for anything, but ɔ'rëtana, divining his thoughts, answered that he would soon see whether or not it was enough. They peeled and chopped the sweet manioc into pieces, forming two large heaps. Then they cooked them, but under the pot they placed only one coal. Also, they did not grind the fruit but chewed it. The beverage filled five jars, each the height of a man, and they had a grand spree, for the inhabitants of heaven are many.

Afterward ɔ'rëtana told her husband that she heard the weeping of his mother on earth. The lad listened, but heard nothing. She washed his ears and cleaned them with cotton, then he heard the weeping. ɔ'rëtana's father advised them to go visit the old woman and console her. The two sat inside a hod, she closed his eyes, and so they descended to earth and directly to the little rancho in the clearing, where his mother sat weeping. He went up to her, saying: "You needn't cry for me, mother! I am alive, and only just now have I had time to visit you!" ɔ'rëtana also came and presented herself to the old woman. Then the youth went to fetch his blowgun and quiver, finding them still at the same place, and went hunting. He killed a tapir for his mother and left the prize at her door, telling the old woman that he had killed only a small agouti. When his mother found the tapir she was overjoyed.

The couple again returned to the upper world, and ɔ'rëtana had a son. Then ɔ'rëtana expressed the opinion that the old woman should also come to heaven. Accordingly, the three again descended

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to earth, where the old woman greeted her little grandson, and for her part showed a desire of moving to heaven. With the same precautions as had been taken for the youth, she was transported to heaven and introduced to the household. The father of ʏʳũtana ordered a gourd of water brought from ta-ĩ''s house, and after he had washed the old woman with it, she became a young girl again. They are still there today in heaven.

aria'na

There was a little girl who had been an orphan since her infancy. The uncle and his wife with whom she lived did not like her. She walked alone along a jungle path and wept. ta-ĩ' came to her, but the little one did not recognize her. "Why do you cry?" asked ta-ĩ'. "Mother," answered the little girl, "my uncle does not like me and treats me very badly!" "Come to my arms!" said ta-ĩ'. She embraced the little one, and without the child's noticing anything they ascended to heaven. She washed the little girl, gave her the name of aria'na, and reared her.

aria'na became a very pretty young woman. Many men of the celestial people desired her, and she had love affairs with many of them; but because of this she also had many enemies, some of whom invited her one day for a stroll. They went with her to where the upper world ends, where they suddenly transformed themselves into toads (kurĩ'ye), hopped in all directions, and disappeared, leaving aria'na alone.

aria'na took the shape of a swallow and flew up to the Sun. Flying just above him, she plucked out a lock of red hair and one of blue hair. With these aria'na attempted to decorate her armbands, which would make her even prettier and irresistible. The Sun, however, exasperated at her audacity, fetched her such a kick that she went flying through heaven and earth, finally stopping in the underworld called ãčča'tu. When she returned from there, she brought maize for the inhabitants of the earth.

pɔva'ru

Some Indians went to a celebration in a house on dry land. Near the house they stopped to make still more fringes for their costumes. pɔva'ru was with them. The others prepared their outfits and went on, leaving pɔva'ru behind, alone. When he also was at last ready and went to follow his comrades, two japihins [*Cassicus sp.*] came flying behind him on the path, passing him by and playing in flight. Just ahead of him they came to rest on the path and took human form. They were aria'na and a companion.

The two girls went up to pɔva'ru and asked where he was going. When he answered that he was going to a *feast*, they persuaded him to stay with them instead of continuing. He agreed and deposited the costume fringes at the side of the trail. His companions later found them there upon returning from the celebration and, though there was not the slightest confirming trace, at length concluded that a jaguar must have carried off the youth.

aria'na made him shut his eyes, and when he opened them again they were already in the upper world, where aria'na married him. However, she did not permit him to eat celestial food, because if he ate it he could never again return to earth. She stole food from the earth to feed him, and people were amazed at the way their provisions disappeared. From time to time, pɔva'ru returned to earth, where he told people that he was married to aria'na in heaven, but no one believed him; they merely laughed, saying that he wished to impress the girls with these yarns. He always arranged with aria'na the time and place for them to meet again on earth, whereupon she would again carry him to heaven with her.

When pɔva'ru arrived in heaven the first time, ta-ĩ' strung the čɔrõ'ruma on a cipó as if they were fish [thrusting the liana through the gill apertures so as to make it protrude from the mouth], so that they would not attack. Once, when pɔva'ru was alone, he watched one of these monsters for a long while; its body shuddered convulsively from time to time, and because he had watched this, pɔva'ru fell ill. aria'na carried him to earth so that he might be treated there by a shaman. When the shaman fell backward in a trance, the čɔrõ'ruma sang from his mouth. Then everyone believed that pɔva'ru really had been in the upper world.

When he was again up and around, some white-lipped peccaries (*queixadas*), appeared one day near the house. pɔva'ru seized his blowgun and ran after them, but did not kill a single one. He accompanied them and remained living among them for a long time. Finally, the pigs again

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Such are the legends. The idea of heaven as an upper world similar to the earth and with inhabitants like those of the world below is encountered in the legends of the culture-hero brothers relating to the theft of fire (see p. 130) and the origin of languages. These tell how in the old days there was free passage between the two worlds, how this was interrupted, and how thereafter an attempt was made to reëstablish it. All these motives are so common in American mythology that they do not merit further comment.

ta-ë′ *and the souls.*—Quite different, however, is the concept of the most important personage of the upper world, ta-ë′. I do not know of any similar figure in the religion of other tribes. Nothing is known of her origin. She is apparently as ancient as the heaven in which she lives, and is immortal but definitely not omnipotent, nor omniscient, nor infallible. Overburdened with tasks, she may involuntarily cause damage to men through her mistakes. Nothing material in the world was created by her, nor does she govern anything; therefore she is neither the "Common Mother" nor the "Primary Mother" in Baldus' terminology.

Prayers are not directed to her, nor does she receive sacrifices. She has nothing to do directly with the culture-hero brothers, who equal her in importance, or with the spirits of the trees or the demons (ńɔɔ′) of the lower world. No shaman is in communication with her. Nevertheless, for the Tukuna she is a figure of great importance and respect, because of her inseparable connection with the notion of sin and subsequent punishment, in life or after death, since she is the mistress of that part of the human soul called "naa′ë." With the other part of the soul, called "načii′" (shade of the deceased), she has nothing to do..

ta-ë′ does not represent a divine justice that tots up the sins and good deeds of the soul. She takes into consideration only three categories of crime: incest, infanticide (including voluntary abortion), and murder through witchcraft. She does not bother with such trifles as theft or a hot-blooded killing. Incest (vɔ:′mači) is a transgression of the law of exogamy which she established when she taught the first men to which clan each belonged, making them taste the jacuruxy broth (see pp. 58 and 130); this was the only time, however, that she intervened in the work of the culture heroes. Incest is the only crime for which ta-ë′ eventually punishes the sinner, by madness while he is still living.

I have already discussed the fate of an infanticide's soul (p. 69). When the soul of a sorcerer appears before ta-ë′, she treats it in the same fashion as she does that of an infanticide; in fact, the three sins mentioned above are considered almost equal. The gravity of a crime depends upon whether the sin was committed thoughtlessly and with some extenuating circumstances, and whether it is repeated.

If there are extenuating circumstances, the sinner is purified by one of the čorë′ruma, which licks him from toe to crown. However, even if the naa′ë of a perverse and stubborn sinner slips past the tɔ/ri′ta gate, it is torn to shreds by the čorë′ruma or rejected by ta-ë′, who orders lightning to cast it down on the earth again, or even sends it below to the underworld (na:′pị), where it is transformed into a tiny frog (nʊ:′gʊ), with whose death it vanishes.

It is noteworthy that the Tukuna regard as crimes these three sins which not only harm the individual but are also ruinous for humanity as a whole: "Thou

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čuta'nɛna and the načiĭ'

čuta'nɛna lived with her husband about a day's journey from her parents' house. She had two sons, of whom the younger was gravely ill. Because of this she decided to take him to her father so that he could cure the child. Since her husband did not wish to accompany her or permit her to leave the older boy with him, čuta'nɛna set off with both children. It was already very late when she arrived at her father's house, which she found abandoned, for the Omágua had slain all the inhabitants five days before. 775 539

Willy-nilly, čuta'nɛna with her two sons had to spend the night in the deserted house. When it had grown dark, she heard the inhabitants arriving. Her father came at the head of the file. They all looked exactly like living people. The father greeted his daughter, who asked him to cure his little grandson. Suddenly she noticed that the last persons to arrive were bringing a large quantity of bamboo leaves, which are the fish of the načiĭ'. She asked her mother what they were going to do with all those leaves, and received the answer: "Well, aren't they fish?"

At the same time she heard the quiricá, with which a woman was crushing sweet manioc, singing in a human voice: "čuta'nɛna čanĵ^{a} nya-a nya-a!" [referring to čuta'nɛna's privates], which made her uneasy. Meanwhile her father ordered her to fetch him tobacco, of which he thrust a wad in each cheek. Then he uttered his magic formula and began to suck at the sick child. He sucked its ribs and completely emptied its skin. Suddenly he fell backward and, with trembling knees, sang in a guttural voice: "I died a long time ago!" [See p. 104.]

The son was already dead. Then čuta'nɛna wondered how she might escape. She told her father that the older boy had diarrhoea and that it was necessary to take him into the bush, whereupon the old man replied: "Go, my daughter!" She took a lighted torch, which she placed on end in the jungle at a spot visible to the shades, and in spite of the darkness went with the boy toward her own house. As soon as she arrived, she told her husband of her adventure. He then called his friends, and all went together to bury the child's body. They found it completely black with the "genipapo" of the načiĭ'. After burying it they returned home.

The Underworld

The most ancient beings of the world are the demons, ñɔɔ'. This is also the most insulting name used among the Tukuna. Some demons belong to one of numerous clans, others are merely isolated individuals. They are not immortal, though many have powers making them superior, or at least dangerous, to men. Their appearance, as represented in certain masks, is almost always strange and terrible. Sometimes they are represented in human form; their nature, however, revealed involuntarily, is completely different from that of human beings. 772 776

Some of these demons dwell right here on earth; others, like the dyurɛ'u, in heaven. But the great majority live in subterranean lands (na:'pį), to which they have access by caverns. The subaquatic regions are part of this underworld, which comprises various lands with different conditions and separate entrances. The demons are not their sole inhabitants; other residents are human, although with strange defects: blind men, dwarfs, people without an anus. Information on the subject is given in the following legend of čɔẽ'.

čɔẽ' in the Underworld

The Tukuna čɔẽ' was hunting in the jungle, in order to accumulate the necessary game for a feast he was going to celebrate. He made a little hut, with a platform on which he deposited the smoked game, covering it with leaves, then he again went into the jungle. 539 776

Meanwhile, in spite of his efforts, the pile of smoked meat never grew larger, and it even diminished. He lay in wait, and at midnight he saw the foreleg of a jaguar that was stealing the meat. čɔẽ' told his companions what he had seen, and added: "Tomorrow I'm going to cut off

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that jaguar's foreleg!" He again lay in wait, and when the foreleg appeared he cut it off. He carried the trophy, together with the meat, to the house, where he showed it to the assembled people, who passed it from hand to hand. Among those present was a king vulture, who himself, in the guise of a jaguar, had stolen the meat. When ɛɔ̃ passed the severed foreleg to him also, he cried: "This arm is mine!" and immediately replaced the severed member in its proper position. Then he rapidly tore out ɛɔ̃'s eyes, flying with them to his dwelling in heaven, where he wrapped them in a leaf and with a cipó suspended them from the ridgepole of the house.

A little grasshopper came to blind ɛɔ̃ to ask for smoked meat. ɛɔ̃ promised to give him what he wished if the grasshopper would throw down his eyes, which were in heaven. The grasshopper flew to heaven. He gnawed until his jaws bled, but he could not sever the liana with which the package of leaves was tied, and so he received no smoked meat.

Then, a termite, of the species which constructs its covered galleries on wooden surfaces, came with the same request, which ɛɔ̃ promised to grant if the termite could bring back his eyes. Termite called his companions; they had built their gallery quite close to the package before the king vulture discovered and destroyed their work. The last arrival was the termite that eats his galleries inside wood; he asked for meat and was promised it in exchange for ɛɔ̃'s eyes. With his companions he opened a path inside the post and framework of the house, reached the package, and cut the liana. Allowing it to fall, he shouted: "There go your eyes!" The king vulture, who was burning his clearing, heard the shout and immediately ran over, but ɛɔ̃ had already caught the package and, taking out his eyes, popped them back into place.

ɛɔ̃ fled, pursued by the king vulture, and came to where there was an old woman who was a buzzard (urubú gureba). "Take my old canoe and flee before King Vulture comes!" she counseled him. ɛɔ̃ seated himself in the canoe and pushed off with such force that he broke through the earth and came to stop in the underworld ñëča'ku.

The first people he met there were the Blind Ones. Their eyes were permanently closed, but they had a great quantity of provisions, of which ɛɔ̃ appropriated a little to eat. Right away, however, the Blind Ones discovered the theft. "This is ɛɔ̃ who is robbing us!" they cried. With arms linked, they formed a line and advanced against him, beating at random with cudgels. But he evaded them and escaped.

Then ɛɔ̃ came upon the pygmy people, whose adults are only of the height of our six-year-old children; this is why ɛɔ̃ thought that he was dealing with young folk. Going up to the first couple he saw, he asked: "Boy, where is your father?" Then turning to the woman, he said: "Where is your mother, girl?" The dwarf sprang up and called his comrades: "Look you! ɛɔ̃ treats us like children because we are small and he is big!" They all gathered around, shouting: "Let us play a little with him, and we shall see if he is a real man!" In spite of their small stature these pygmies had prodigious strength. They suspended ɛɔ̃ by the tips of two of his fingers, and thus passed him from hand to hand. Then they threw him up into the air, stopping his fall with the palm of a hand. Finally, they sent him away.

Farther on, ɛɔ̃ encountered a people who lacked an anus. They had lots of provisions but could not eat them, limiting themselves to inhaling the odors that drifted up from the cooking. He married a woman of this people. When she observed how her husband ate, she wanted at all cost to imitate him. In spite of ɛɔ̃'s advising her not to, she began to eat and found it good. Shortly afterward, however, she began to feel violent pains. ɛɔ̃ counseled her to try to vomit, but she did not succeed. Finally, no longer able to bear the agony, she asked her husband to rip up her anus with a knife. ɛɔ̃ carried out the operation, and she defecated, but she died shortly after. Then ɛɔ̃ returned to the earth's surface.

772 This underworld where ɛɔ̃ sojourned, the same from which aria'na brought maize, is called ñëča'ku, "without flower," I do not know why. It is distinct from the other underworld, na:'pi, where the demons live.

776 *The demons.*—The most characteristic demons of the subaquatic world are the dyë'vaš, monsters in the form of gigantic snakes or catfish, which cause treacherous currents. Some are multicolored, like the rainbow, which is nothing but one of these demons. Until the turn of the century there was a dyë'vaš at the mouth of the

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undergo a ceremony performed by some competent shaman, who seeks mainly to protect them from the soul of the murdered witch.

RELIGION AND MYTHOLOGY

The upper world.—The upper world, which is much lower than the stars, is divided into two parts. One is inhabited by men, who are like Indians, but live under very different conditions. The other is the residence of the goddess Taé (Our Mother) and of the souls of the deceased (naáe) who have been righteous. On their way to the upper world, souls must pass through a sort of gate made of two wooden posts which move back and forth in opposite directions and exclude the souls of incestuous persons, infanticides, murderers, and evil sorcerers. If, however, an evil soul reaches the residence of Taé, she releases two fantastically shaped monsters which demolish it, or else she throws it back to earth, where it becomes a small frog and eventually dies. Taé orders her monsters to purify the souls of occasional sinners by licking them from head to feet. An infanticide's soul has to appear before Taé with the body of the child across his mouth and eat it as a pap.

Taé is not all-powerful, and makes some careless mistakes. She is not the creator and has no connection with the two culture heroes, who equal her in importance, nor with demons, tree spirits, priests, or shamans. But the *Tucuna* greatly respect her because of her close connection with the punishment of sin, both during and after life, and her role as mistress of that part of the soul called naáë (thought, sense).

The other part of the human soul (natcii) is manifest after death as the "shadow of the deceased." It haunts old house sites and takes a human shape at night but at dawn is transformed into some small animal. It is somewhat feared because of its desire to suck one's blood and eat one's flesh and bones, leaving only the empty skin. Brave and smart people, however, easily fool it.

The lower world.—The oldest beings in the world are the demons of the underworlds (naáe); some are grouped in many clans, and others are unaffiliated. Though mortal, many are superior to or are very dangerous to men. Their appearance, represented in certain masks, is usually strange and horrible, though they sometimes assume human shape. Most of them live in different kinds of underground and subaquatic regions (nápi), which are entered through caves. Certain nápi are inhabited by anthropomorphic beings with strange defects, such as blind men, dwarfs, and men without anuses.

The most important subaquatic demons are the dyévae, who have the shape of gigantic silurides or ophidians. One, the master of fishes, shows itself in the eastern rainbow. Another, the master of potter's clay, appears

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

of fermented liquor, the *Ikićloak* fête. On this occasion dancers, with their heads muffled in bags representing human figures, execute a series of figures more or less successful as an attempt at chorographic art.

On awaking in the morning the young girl finds the floor of the hut strewn with ashes. Without this precaution on the part of those who have shorn and beaten her, *Mhohoh* (the devil), at the moment the soles of the girl's feet touched the ground, would not fail to possess himself of her through the new path provided by nature. This formality concludes the ceremony, and, after the customary ablutions, the girl, again free, awaits without impatience the time when, her hair having grown, she is handed over to a husband. As Ticuna girls are marriageable about their tenth year, and two or three years of delay are necessary that their hair may attain a certain length, it would appear that at twelve or thirteen years of age they may be brought under the yoke of Hymen, a classic phrase very applicable to their lot.

The male children, like those of the Jews, are circumcised a few days after birth. Female children are subjected about their fifth year, and under pretence of circumcision, to a species of mutilation the object of which is unknown to us, but which, if it had been practised in the Isle of Lesbos, in the time of Sappho, Erinna, Telesilla, Myrtis, and Anyta—other and better names I pass by—would have rendered impossible a certain dialogue of Lucian, and deprived Juvenal of the malignant pleasure of writing his satire, *Lesbides infamem*, &c.

At the period when the Ticunas formed a nation under the command of chiefs, instead of being, as now, merely scattered, self-dependent families, they worshipped a god-creator, under the name of *Tupana*;[1] gave thanks to, although abominating, a spirit of evil called *Mhohoh;* and believed that the soul, after the death of the individual, would pass, according to the works during life, either into the body of an intelligent being or into that of an unclean animal. According to their ideas heaven was divided into two spheres, the one superior the other inferior, separated by a transparent vault; in the first the creative spirit Tupana was intrenched; the stars which we see from below are the rays of light from his face, weakened by passing through the intermediate vault and the inferior sphere. Their astronomers admitted the revolution of the earth around the sun, and recognized in this luminary the brother and spouse of the moon. According to them the rivers were the arteries of the terraqueous globe; the streams the veins; and their respective currents were due to the gravitation or simple motion of the planet around the pivotal star or sun.

From their systems of theogony and cosmogony the Ticunas have only preserved a profound indifference for Tupana and a dreadful terror of Mhohoh, who from the rank of a spirit of evil, which he long held among them, has now descended to the vulgar condition represented by the attribute of an evil-eye. All the ardour and intelligence of these savages appears to be turned towards a free traffic in articles of toy-ware, gimcracks, and playthings of all kinds, and cotton handkerchiefs of staring colours.

[1] We may remark, in passing, that in the Yahua and Ticuna idioms, as in those of Omagua and Tupinamba, of which we give specimens farther on, the spirit of good is always termed Tupana, whilst the name of the spirit of evil is different in each idiom.